

The Queen a Nursing Mother.

A
SERMON

PREACH'D ON

Thursday, MARCH the 8th 1704-5

BEING THE

Anniversary DAY

OF HER

MAJESTY'S HAPPY ACCESSION
to the THRONE.

By RICHARD STEPHENS,
Rector of Stock-Gailard in Dorsetshire.

LONDON:

Printed for the Author, and Sold by Thomas Speed,
over against Jonathan's Coffee-House in Exchange-
Alley in Cornhill. MDCCV.

The Queen's Birthday

SERMON

PREACHED ON

Thursday, March the 8th 1704

BEING THE

Anniversary DAY

OF HER

MAJESTY'S HAPPY ACCESSION
TO THE THRONE

By RICHARD STEPHENS,
Rector of St. Paul's Church in London.

LONDON

Printed for the Author, and sold by Thomas Smith,
over against Juxon's Coffee House in Exchange
 Alley the 10th of May 1704.

TO
William Lewys, Esq;

My much Esteem'd, and very
Worthy Patron.

S I R,

HAD the Materials of the following Discourse been well chose, and set together by the Hand of some Famous Architect; the Building would have challeng'd a Claim unto your Protection: But since it has but little either of Art or Beauty to set it off, I must beg leave to Shelter it under your Wings. I must confess Sir, it argues a confident assuring Debtor, to contract new Debts before the Old Score is lessen'd; but your Obligations are in their Nature such as I shall never pretend to Cancel; which will admit no Sacrifice but the Tribute of a Grateful Spirit: And was my Life to be extended into an infinite Line, it should Centre in that Point; for it would be

A 2 the

The Epistle Dedicatory.

the highest Injustice as well as Ingratitude, to forget the Memory of a Benefactor, which merits a prime Place in the Catalogue of those truly Generous and Worthy Patrons; which are beyond the reach of Bribes or Corruption, and dare be Vertuous in spite of Temptations. May, Sir, that Wise and Bounteous Providence, who is the great Rewarder of all Pure Uncorrupted Minds, cause the Richest of his Blessings, both Spiritual and Temporal, to descend in Fruitful Showers upon you; may he make your Days many, as well as Prosperous, that you may be a lasting Comfort to your Vertuous Consort and Family. I shall no longer Trespasse, Sir, on your Patience, but beg Pardon for the Failings of this mean Performance; which, tho' full of Blemishes and Imperfections, I have form'd into the best Shape I could, and shall expose it in its Humble Dress, to the Censures of a Curious Age, rather than loose an Opportunity of expressing how much I am

S I R, Your most Obedient
And ready Servant,
Richard Stephens.

SERMON

Preach'd

On the 8th of March, 1701.

Isaiah 49, and part of the 23 Verse.

*And their Queens thy Nursing-
Mothers.*

THE External Grandeur and Visibility of a Church, are no infallible Assurances of a Sound and Orthodox Faith; or the Truth of those Doctrines which it teacheth: Error and Corruption may lift up their Triumphant Arms, be clad with Beauteous and Rich Attire, and all the External Emblems of Mirth and Glory; while Truth and Simplicity are cover'd with Rags and Ashes, and must fly for shelter to the Thorns and Briars of a Desert. The Church Militant has her Wanes and Declensions, as well as the times of her Increase and Glory; she is not always visited with the refreshing Rays and Showers of Heaven; the

B

Sum

Sun does not still Shine above her *Horizon*, and the Brightness of its *Meridian* Beams are many times obscur'd by the Clouds and Vapours of Affliction; her Vertues are Brightned by such Trials, even, as Gold is purged from its Dross by Fire. But she is not always under the Power of such Eclipses; the Melancholly Scenes of Rage and Fury disappear and vanish, like Mists at the approaches of the Morning Sun; and she ariseth like the *Phoenix*, out of her Ashes with a fresh Lustre and Brightness, such as becomes the Glory and Triumph of Crowned Heads, and feels the happy Completion of this supporting Prophecy, *And their Queens thy Nursing-Mothers.* I shall treat on the Words in the following Order.

- I. I shall shew when Queens may be Stiled *Nursing-Mothers.*
- II. That our Gracious Sovereign answers the Title and Character of a *Nursing-Mother.*
- III. That the Tenderneß and Indulgence of such a *Nursing-Mother*, administers a very fair occasion for her Children to Rejoyce and Triumph.
- IV. How we are to express our Gratitude and Thankfulness for such a Great and Signal Blessing. And
- V. Queens may be Stiled *Nursing-Mothers* to their People, when they Study for to make them Wise and Good; for Religion and Piety are the greatest Ornament and Perfection of a Rational Creature; there are some Shadows and Appearances of Reason to be met with among the lower ranks of Created Animals,

On the 8th of MARCH, 1704-5. 7

Animals, but Religion is the peculiar Priviledge of Man, by which he is raised above the level of meer sensitive Beings, and which does furnish him with such Noble Thoughts and Ideas, as like a Sovereign Balsam, can expel the Venom of the most Poysonous Arrows, and sweeten the misfortunes of Humane Life; which opens a Prospect into another World; and grants him a Charter for Immortality. And as Religion and Piety are the great Excellence and Perfection of Humane Minds; for the advancement of those is the Beauty and Glory of Humane Governments; the Spirit and Air of Religion fits well, and makes a lovely Figure on the Eyes and Brows of a Nation; a Devotional Complexion is most full of Charms and Graces, which, like the Rays of the Sun, strikes the Eyes and Minds of Beholders, with an equal Lustre and Veneration. A Rich and a Powerful may sound pleasing unto the Senses, and carry something of Greatness in the Notion; but the most Noble and Exalted Epithite is a Religious People. A Kingdom appears most Beautiful and Glorious, and (I will adventure to say) most Formidable also, to other Nations, when her Councils and Intrigues at Home, and her Fleets and Armies abroad, are Govern'd and Animated by those Generous Heroick Vertues, which Religion inspires: For Religion has no Traytors or Cowards; has no Publick Standard, but the Publick Good; Her Fountains are all like Chrystal Pure, and tho' mistake or ignorance may sometimes turn them into by, unfrequented Channels, yet like the wandering Streams they will empty themselves in-

to this Ocean. The surprizing greatness of the Roman Empire was purely owing to the rise and progress of Religion, and 'twas no disadvantage to *Numa's* Reign that he received his Laws from the Goddess *Aegeria*. The most satyrical and reflecting Expressions loose their Gall and Venom, and become a Panegyrick on Vertue and Religion; they grow brighter and brighter in such Dust and Smoak; and, like polished Jewels, get advantage from the Anvil and Hammer: For they that mould Religion into a set of Politicks, throw a Gloss and a Lustre on it; for these Men are forc't by their own Opinions, to acknowledg that Religion has a Native Sweetness and Energy, a peculiar Magnetism in her Charms, to attract and allure Mortals, and make Men Sociable and Happy Creatures: And if Religion be so conducive to the Happiness of our present, as well as of our future Being, then those Sacred Illustrious Queens, which Nourish the Seeds and Principles of Vertue and Piety, and promote the Encrease and Growth of Religion, may very justly be Stiled *Nursing-Mothers*.

2. Queens may be Stiled *Nursing-Mothers* to their People, when they Study the Glory and Ease of their Kingdoms. 'Tis a great Argument of Tenderness and Indulgence, for a Parent to seek the Glory of his House, and that every Branch in his Family may be Prosperous and Flourishing; but 'tis a much greater to seek the Glory and Happiness of a whole Kingdom; for a Kingdom is compos'd of many numerous Families, and as every Son and Daughter is a Branch in a Family, so every Family is a Branch in a Kingdom, and

and the more numerous the Branches are, the more Pains and Care 'twill challenge to support and nourish them. The Pomp and Grandeur of a Private Family throws a reflective brightness on the Head that Governs; to see a ruin'd House raised out of the Dust, by the Wisdom and Industry of a Parent, to see Virtue and Piety budding forth like Flowers and Roses; and the whole Government modell'd and exerted without the least shadow of Fondness or Partiality, are great and glorious things, and such as Proclaim the Tenderness and Clemency, as well as the Wisdom and Conduct of a Parent. But to see a drooping Kingdom lifting up its Head in Triumph, to see Religion and Piety supported by a Crown, and Justice and Mercy issuing out of the Throne, as Rivers out of a Fountain, is a more Glorious and Noble Scene, and such as bespeaks the Royal Genius, which sits thereon to be a *Nursing-Mother* to her Kingdoms. And this leads me to the next general Proposition, which is to shew

II. That our Gracious Sovereign answers the Title and Character of a *Nursing-Mother*.

For

I. Our Sacred Queen makes it her Care and Aim to revive the Languishing Spirits of Religion, and banish Prophaness and Immorality out of her Realms: Piety and Goodness are design'd to be the Glory and Triumph of her Reign, those are the Bays and Lawrels which our Sovereign strives to gather, which are the most valuable Jewels and Embellishments of a Crown. Afflicted and Oppressed Virtue hath a place

C

now

now for relieve and shelter ; the gentle Air and Breezes of her Royal Breath, purge and fan the Melancholly Clouds away ; no infectious Mists or Vapours can dwell under the Rays of so bright a Sun. The Nation hath now a *Nursing-Mother* ; a Mother full of Tenderneſs and Indulgence, and all thoſe Vertuous Qualities which ſhine in a Parent ; who takes the Church, like a Darling Favourite into her Cloſet Embraces, and throws the Arms of her Clemency round the Necks of her Dissenting Children : In whom are all the Beauties of Empire and Government, without any mixture of ſower alloys, and which, like perfect and direct Lines, lead all from the Centre to the Circumference of their Circle ; who is a Glory to the Crown ſhe wears, and from the top of whoſe Scepter, we have reaſon to divine the moſt valuable Bleſſings of Heaven will be Diſtilled upon the Nation : For if there be any Charms in Love, or Force in Example, we may expect to ſee the Luſtre and Beauty of theſe Kingdoms ſprouting forth like Verdant and Flourishing Lawrels, under the Auspicious Reign of ſuch a Glorious Queen, as ſhelters Religion under her Feathers, and gives the moſt Illuſtrious Example of Piety to her People. But

2. Our Sacred Queen is a *Nursing-Mother* to her People, for ſhe is reſtleſs in her Toils, and Studies to ſupport the Credit and Gallantry of the *English* Nation, and quench thoſe Raging Fires which have been Kindled in the Bowels of the *Chriſtian World* : Who, like the unwearied Sun, viſits the remoter Regions of the Universe, carries her Arms into diſtant Climes, and

On the 8th of MARCH, 1704-5. 11

and at once shelters a Distressed Empire, raises the sinking Spirits of her Allies, and fastens every Link in the Confederate Chain. The Ruins and Desolations of War are no pleasing Theams of Contemplation for her Generous and Compassionate Mind; she doth not enter the Field for the sake of Plunder or Triumph, but to clip the Wings of Violence and Injustice, and secure a lasting Peace and Tranquility unto her People. 'Tis a great uneasiness and affliction to her, that the Publick Needs should call for such large Supplies under her Empire and Government; but 'tis a great Mercy and Blessing for the Kingdom, that she has been reserved by Heaven for these Times of Trial; for she applies the Publick Revenues, those Nerves and Sinews of War, to their proper uses, answers the demands of her Fleets and Armies, and empties her Private Purse for the ease and advantage of her Subjects. She administers Justice with an equal and steady hand, and by a just and due Application of the Taxes, sweetens those misfortunes which might prove dangerous under another Reign: For while the Revenues pass through their proper Channels, and are not stop't in their Current and Circulation, a Nation will bear up under a prodigious Burthen; for the Soil which but now was left naked and dry by the retiring Wave, will in a little time be overflown and refresh't again by the returning Tide. Charity and Compassion, and a numerous Train of other Vertues, like so many Constellations, beautifie the Orb wherein she moves: She knows how to reward and distinguish Merit, and a suffering Vertue is sure to be en-

C 2

titled

titled unto her Favours; they that miscarry in the Field or on the Ocean, may lie down in rest and quiet, and bequeath their miserable Widdows and Orphans under the shade and covering of her Maternal Wings; which brings me to shew

III. That the Tenderness and Indulgence of such a *Nursing-Mother* administers a very fair occasion for her Children to Rejoyce and Triumph. And

I. The *English* Nation in general hath reason to lift up her Voice in Triumph, for we are now delivered from those Cavils and surmizing Jealousies which were the grand Objections in the late Reign. 'Tis very absurd to imagine, that a Prince which expos'd himself to endless Toils and Hazards, for the Honour and Safety of a sinking Nation, shou'd (by I know not what undermining Practice) seek to lessen the Glories of the Crown he wore; and 'tis equally hard on the other side, to suppose that such Clouds of Smoak and Ashes could be generated without some Fire: Certainly it must be allow'd, that there were some shadows and appearances of Reason at the bottom of such Exceptions; a brave and generous Mind may forsake his Country and Fathers House, to defend and save an Oppressed People; but to be Tempted by the Lustre of a Crown to forget his Family and Native Soil, is such a Scene of Barbarism, as could never enter a Generous Breast. Could the great Benefactor of the Protestant World throw off Humanity, and become a Tyrant to his Natural People? The Sun may wander through all the Signs of the *Zodiack*,
but

but will return again to the place of his Rising, and behold its former Abodes with a pleasing and refreshing Aspect. The Heathens guided only by Natural Instinct, could freely hazard their Lives and Fortunes for the Glory of those Regions which gave them their Rise and Being; and we allow those Natural Principles to be just and brave, but then more especially, when we feel the sweetness and advantage of them. But what need I cast a Vail over those Exceptions, which are all vanish and done away? The Sun which now climbs up our Meridian, has no such imaginary Clouds to Shade or Eclipse her Glories; for She is of our own Nation and Language, has always Breath'd in an *English* Air, and is adapted for the Government of the *British* Scepter by her Native Genius and Inclinations: There is no mixture in her Interests, nothing to turn or byass her Favours to another Clime; but the Lustre and Brightness of her Reign, will be the Glory and Prosperity of her Kingdoms. And has not such a Nation reason to Rejoyce and Triumph? Shall we not rend the Clouds with an universal Shout; and make the Vallies in ravishing Eccho's cry, *God Save the Queen*, the Protector and Glory of the *British* Empire.

2. The Church of *England* in particular, has great reason to Rejoyce and Triumph, for the time of her Eclipse is expir'd and gone, and she begins to Flourish and Shine under the Rays and Influences of an Auspicious Queen, who takes her into her Royal Arms, under her Custody and Protection, and treats her with all the Tenderness and Indulgence of a *Nursing*

D

Mother.

Mother. There is nothing to fear now from the Prejudices of Education, or the Customs and Usages of a Forreign Clime, which are apt to make Men forget their Word, and shake the Promises of the most steady Minds; for the Head of the Church is now the Head of the Church indeed, was Baptized in her Faith, and Nourished up in her Bosom; who takes all Occasions to Signalize her Zeal for her Interest, and has given her a most Glorious Instance of her Love and Maternal Care, in shortning the Branches of her own Revenue, for the Support and Maintenance of the *Inferiour Clergy*. And has not such a Church reason to Rejoyce and Triumph? A Church Blest and Beautified with a Sound and Orthodox Head, with an Head which administers Life and Nourishment to every Branch and Limb, and studies to make her External Glories bear some likeness and proportion to the Lustre and Brightness of those pure Doctrines and Principles which shine within her. And this calls me to the last general head of my Discourse, which is to shew

IV. How we are to express our Gratitude and Thankfulness for such a Great and Signal Blessing. And

1. We must Fly to Heaven with our Praises and Acknowledgements, and walk worthy of such a Mercy; *For God is the Giver of every Good and Perfect Gift*: The great Changes and Revolutions of the Universe, turn all round on the things of Providence; and when God draws back the Curtain, and opens a new and ravishing Scene to a Kingdom, such a Kingdom

On the 8th of MARCH, 1704-5. 15

dom has reason to be Transported with Raptures and Extacies of Devotion, and make the Altars of her Temples smock with the Perfumes and Incense of the Richest Oblations. We must break forth into Triumphant Acclamations, tell out, and Publish to the World, by all the external Expressions of Mirth and Gladness, how much we have been the Care and Delight of Heaven: But our Rejoycings must not vanish into Smoak and Air, or administer Fuel to feed the Flames and Fire of our Lusts: No! We should burn our Vices in our Publick Fires, and by their Lights kindle such Sparks of Devotion within our Bosoms, as will assume the Wings of the Morning, and convey our Praises into the Presence of that Bounteous and Merciful Being, which has given us in a time of the greatest Hazards, a Wise and a Vertuous Pilot, to sit at the Helm of our Publick Bottom.

2. We must take all Occasions to express our Duty and Allegiance unto our Sovereign; for, *She is the Minister of God unto us for Good.* Rom. 13. 4. She does not Rule us by an Arbitrary Sway or Power, but by the Laws and Customs of our own Nation. *Every Man may freely Eat of his own Vine, and Drink the Waters of his own Cistern.* Our Religion and Liberties are now our own, and we may be as happy as our Private Circumstances will allow us; for the Reins of her Government are not strain'd too hard, nor slackn'd beyond what is decent and fitting: Mercy and Justice are temper'd together, and there is an Air of Sweetness in her greatest Severity. We reap the Advantage of her Toils and Care, and smell the

Sweetness of those Roses, which wound her Fingers in the gathering; and shall we not Study to make her some requital? and do what in us lieth, to make the Royal Burden of a Crown sit easie upon her Shoulders? She hath no separate Interest from ours, no Interest but that of the Church and State; and we must strip our selves both of Humanity and Religion, be Barbarous to our Nation, and to our Church, to our selves and our Children too; if we deny the Assistances of our Help and Skill to settle those Glorious Fabricks on such firm and lasting Foundations, as may defend them against all Assaults, and make them the Glory and Wonder of future Ages.

3. We must Sacrifice our Hearts and Passions, and Live in Love and Charity one with another. We have the greatest Motives and Inducements to feed such Generous Qualities and Dispositions in us. For

I. The Perfumes and Incense of such pure Oblations, will reach the Clouds, and be acceptable unto our God; for God is an immense Fountain of Sweetness and Perfection; Mercy and Clemency are the Flower and Essence of his Nature and Being, which are always Flowing from this Immortal Spring; and the Glory and Beauty of whose Streams are never disturb'd or interrupted by the restless Waves of Prejudice or Passion. The more we Study to Transcribe those Beauteous Excellencies of the Deity, the more we please the Divine Nature, who cannot chuse but be Delighted with what bears the least resemblance of his own Likeness and Image. 'Tis true indeed, the most Perfect and Exalted of Humane Vertues, are but faint

On the 8th of M A R C H, 1704-5. 17

faint and imperfect Emblems of the Divinity ; which, like the ruder Draughts of a Picture, fall infinitely beneath the Lustre and Beauty of their Original ; the deeper the Fountain is, the more Smooth and Pleasant are the Streams ; but the lesser Brooks are checkt and disorder'd by every Storm ; however, Charity and Compassion are the lovely Features of Humane Minds, whose Stroaks are drawn by a Divine Pencil, and which have something Supernatural in their Air : If we send Balm to heal our Enemies Wounds, and can *Forgive them that Trespass against us*, we shall in some measure resemble our Maker, who does refresh with his Rays both the Good and Evil ; Men of Temper and Flexible Dispositions, are Darlings of the Deity, as well as Men ; who is delighted in seeing Rational Beings correcting the Flaws of Corrupted Nature, and leaning to the Centre of their Being and Happiness : But such as are heated with revengeful Fires, are Odious to Heaven and Humane Race, tho' they shade their Resentments with a Religious Mantle, they have nothing Divine in their frame and make, but are like those Subtil and Savage Animals, which lie in Ambush for to devour.

2. The Sacrifice of our Heats and Passions, will be a pleasing Tribute unto our Sovereign ; who is very desirous that all our Scruples and Animosities, may be laid in the Graves of Silence and Oblivion ; and that we would put an end to those restless Jealousies which have been rais'd by such unnatural Ferments : She aims at the Glory and Happiness of her Kingdoms ; and it must needs be a great Affliction to such a Nur-

E

sing

ging Mother, to have those Glorious Designs obstructed by the Heats and Cavils of her own Children. The Publick Good is the common Topick for Dispute and Wrangle, which, like a Spacious Field, administers Fuel for the most extravagant Fires: The Liberty and Property of the Subject are the Popular Coverings, wherewith Covetous and Ambitious Minds make their aspiring Aims; who would pull down what they pretend to Build, and by a strange infatuation, thrust the Vessel on Rocks and Shoals, under pretence of Piloting her into the desired Haven; for the Seeds and Sparks of Division weaken a Nation, and expose it to the Fury of all Assailants; the Rods and Axes of a Kingdom may be strong enough while they are United together, but the divided Bundle will be easily broken; and therefore we should fasten our selves together by the most Uniting Cement, which will rejoyce the Spirits of our Sovereign, and baffle the intregues of those restless misguided Mortals, who would pull down our Fabrics about our Ears, and Bury us in their Ruins.

3. If we suffer our Passions to fall Victims unto our Reason, we shall feel the Pleasure and Advantage of it; for what a wide difference is there between the Pleasures of the quiet, and the Pleasures of the restless Man? Men of Gentle Contented Spirits like the Sea in a Calm, are always Beautified with a pleasing and even Surface; but Men of craving and uneasie Passions, have nothing of Sweetness or Serenity in them, but are always Boisterous and Foaming like the Sea in a Storm; the wild and raging Fires of

Fury

On the 8th of MARCH, 1704-5. 19

Fury and Passion, burn up our Pleasures and Enjoyments, and turn all our Beauties into Heaps of Rubbish and Ashes. These are Vipers which poyson our own Vitals, and feed like the *Salamander* on Smoak and Air; for what are the Allurements of Riches and Honour, which create endless Toils in Aspiring Minds, but empty Bubbles; which will burst and slide into nothing? For when the Clew of Life shall be unwinded to the bottom, or Fortune turn her Wheel about, those Blazing Meteors will vanish and disappear, like Exhalations drawn up by the Sun, will gather into Clouds, and fall back into Dust again: And therefore if we have any Sense of Religion or Loyalty, if we have any regard for our own Happiness, or the greater Interest of the Nation, we must strangle our Furious Passions, and live in Love and Unity one with another.

I have now accounted for the general Heads of my Discourse, I shall annex some Observations suitable to this days Solemnity, and shall then wind up the Thread. And

First, The Nation has reason to Rejoyce and Triumph, and Congratulate Heaven for her Majesties Happy Accession to the Throne of her Fathers: For can a Kingdom have a greater Blessing than a Queen, *which is a Nursing Mother to her People*? When Providence shall unvail his Glories, and shine on a Nation with his warmest and most alluring Beams, has not such a Nation reason to Rejoyce and Triumph? The Throne is the great Fountain which waters the Kingdom with Pleasures and Enjoyments.

and when the Waters of this Fountain shall pass through their Channels by a steady uninterrupted Current; when the most dry and barren Soil in a Kingdom shall feel the heat and advantage of its most Pleasant Refreshing Streams; has not such a Nation reason to return their Praises to Heaven, and break forth into all the External Expressions of Mirth and Gladness? 'Tis an Exception full of Ignorance or Ill-Nature, to Cavil at the timing of this Glorious Solemnity; as tho' the warmest Expressions of our Mirth and Triumph for the Beauteous Appearances of a promising Morning, could throw the least shade of reflection on the Lustre and Brightness of the preceeding day. Surely the Heat and Presence of the Rising Sun, may very justly scatter those Clouds and Vapours which were generated on the retirement of the Setting Sun: For the Sun which is now fixed in our Heavens, doth warm and cherish us with her Rays; and shall we not fill our Mouths with Triumphant Accents? Shall not our Praises commence when our Mercies do, and be of equal date with our Blessings?

We have reaped already such a Fruitful Harvest of Victories under her Majesties Government, as bespeaks her to be the Favourite and Darling of Providence; and which will be the lasting Monuments of her Wisdom and Prowess; for when Marble Pillars shall be mouldering into Dust and Ashes, the Triumphs of her Reign will Eternize her Memory, and be always Flourishing in the Annals of Time; while the *Danube* washeth the *Pontick* Shoar, the wandering

wandering Streams will in murmuring Accents, tell the Fame and Glory of her Royal Arms; and the Neighbouring Banks will send forth Immortal Wreaths for to Crown her Victorious Brows.

Secondly and Lastly, The Church has reason to Sing in Triumphant Notes, and Signalize her Rejoycings on this Occasion; for she is seated under the influences of a Royal Parent, who folds her in the Circle of her Arms, and treats her with all the Tenderness of a *Nursing Mother*; whose Lips like the Spoufes in the *Canticles*, drop as the *Honey-Comb*: *Honey and Milk are under her Tongue*; who is clear as the Sun, fair as the Moon, and whose Banner over her is *Love*, wherewith she defends and shelters her from those numerous Trains of Professed Enemies, which are generated like viler Insects, out of the Mire and Corruptions of Nature; and from the Malicious attempts of those undermining Enterprizers, which Iy conceal'd like the Snake in the Grass, and shoot forth undiscover'd, their Poysonous Stings. And shall we not be Transported with Mirth and Triumph? And take all Occasions to Signalize our Duty and Allegiance to our *Royal Mother*, who will shelter us from all Hazards, and gather us together as a *Hen doth her Chickens under her Wings*? What remains, but that we Petition Heaven with our most Zealous Addresses, to continue her Majesty a lasting Happiness to the Church and Nation, that her Reign may be Prosperous, her Years many; and that, for the sake of our Comfort, as well as her own Mortality, She may become a

F Joyful

Joyful Mother of Children ; who may Inherit the Vertues as well as the Crown of their Parent.

To conclude, let us all be very earnest and importunate in our Prayers with the Almighty, That he would be pleas'd to be still an Helmet of Salvation to her ; that he would Confound her Enemies and Enlarge her Triumphs ; that she may be the sooner able for to stay the Devouring Sword, which is already glutted with Blood and Spoil ; and that after a long Uninterrupted Series of Rest and Happiness in this World, She may have a late Admission into those Regions of Endless Glories, where her Cares and Toils for the Honour and Safety of the Church Militant, shall meet with the Praises and Acknowledgements of the Church Triumphant, and her Corruptible be chang'd for an Incorruptible Crown.

Which God of his Infinite Mercy Grant, for the Sake of his Dear Son, and our alone Saviour Christ Jesus, to whom be ascrib'd all Power, Glory, Praise, Majesty and Dominion, now and for ever. Amen.

F I N I S.

**B O O K S Printed for Thomas Speed, in Exchange-
Alley in Cornhill.**

Scripture Religion: Or a short View of the Faith and Practice of a True Christian, as plainly laid down in the Holy Scriptures, and faithfully taught in the Church of England. With Suitable Devotions. By a Divine of the Church of England. 8vo. price 3s.

The Duties of the Closet, being an Earnest Exhortation to Private Devotion. The Fourth Edition, Corrected. price 1s. 6d.

The Great Duty of Communicating Explain'd and Enforc'd, the Objections against it answer'd, and the necessary Preparations for it stated; with Devotions to be used Before, At, and After the Lord's Supper. By the Author of *The Duties of the Closet*. The Fourth Edition, price 3d. or 20 s. a Hundred to those who give them away.

An Anatomy of Atheism, A Poem. By the Author of *The Duties of the Closet*. The Third Edition 8vo. price 3s. or 20 s. a Hundred.

A Sermon Preach'd before the King, on 7th 12. 1702. price 6d.

A Sermon Preach'd before the Lord Mayor, on 12th 12. 1703. price 6d.

Christianity best Propagated by the Good Lives of Christians. A Sermon Preach'd at St. Mary-le-Bow, before the Gentlemen Educated at Merchant Taylors School, Jan. 15. 16. 9. on Mat. 5. 16. 4to. price 6d.

Self-Love the Great Cause of Bad Times. A Sermon Preach'd before the Society of the Mystery of Goldsmiths, at the Parish Church of St. Lawrence-Jury, on Tuesday the 4th of February 1701 on 2 Tim. 3. 1. and part of the second verse. 4to. price 6d.

The Friendship of the World Enmity with God. A Sermon Preach'd before the Queen at Her Royal Chappel at St. James's, November 14. 1702. Publish'd by Her Majesty's Special Command. 4to. price 6d.

The Excellency and Usefulness of Wisdom, Especially in the Pursuit of Quality and Estate. A Sermon Preach'd at Bishop Starford Church, on Tuesday the 17th of August 1703. on Eccles. 7. 11. 12. at a Request of some of the Gentry and Clergy of Essex, and Hertfordshire, for the Encouragement of the School there. Publish'd at the request of the Stewards. 4to. price 6d.

The Nature and Necessity of a Christian Conversation. A Sermon Preach'd before the Queen, at her Royal Chappel at St. James's, on Sunday November 19th 1704. Publish'd by Her Majesty's Special Command. 4to. Price Six Pence.

These by the Reverend Sir William Dawes, Baronet, D. D. and Chaplain Ordinary to Her Majesty.

Conversation in Heaven, in two parts, Part I. Being Devotions consisting of Meditations and Prayers on several considerable Subjects in Practical Divinity. Written for the Raising the Decay'd Spirit of Piety. Part II. Being Sacramental Devotions; Consisting of Meditations and Prayers Preparatory unto a Worthy Receiving of the Holy Communion: As also Medi-

BOOKS Printed for Thomas Speed.

Prayers and Prayers suited to every part of Administering and Receiving it.
The Third Edition, Corrected, with Additions. 12mo. price 1 s.

Knowledge and Vertue the Great Ornaments of Humane Nature. A Sermon Preach'd before the Gentlemen Educated at Merchant-Taylors School, at St. Mary le Bow, December 11. 1701. 4to. price 6 d.

The Evidence of Things not Seen: or the Immortality of the Humane Soul; prov'd from Scripture and Reason, in Two Discourses: Wherein are contain'd some Remarks on the Fundamental Principles of Two late Books, The One Entituled Second, The Other, Further Thoughts concerning Humane-Soul, Together with an Examination of the Opinion of a Middle Place of Residence, supposedly assigned to the Deceased Souls of the Righteous, between Death and the Day of Judgment. The Second Edition with many large Additions, Octavo, price in Sheep Two Shillings, in Calf, Two Shillings Six Pence.

These Three by the Reverend Dr. Lawrence Smith, Rector of South Warrborough in Hampshire.

A Sermon at the Funeral of Mrs. Elizabeth Fisher, Sister to the Honourable Sir William Daves, Baronet, D. D. and Wife to the Reverend Doctor Peter Fisher, Preach'd at Bennington in Hertfordshire, June 2. 1698. By William Milner Vicar of Shephall in Hertfordshire, 4to. price 6 d.

Of the Happiness of the Saints in Heaven. A Sermon Preach'd before the Queen at White-Hall, October 12. 1698. By Sir William Beveridge, D. D. Now Lord Bishop of St. Asaph. The Seventh Edition, 12 s. price 2 s. 6 d. or 20 s. a Hundred to those who give them away.

The same Sermon of a large Print, 4to. price 6 d.
An Earnest Persuasive to the Practice of Family Piety, with Suitable Devotions. 12 s. price 1 s. in Sheep, in Calf, 1 s. 6 d.

The Reasonableness of Observing the 30th of Jan. F. A. S. T. A Sermon Preach'd in Great-Baddfield Church, January 30th. 1704 s. Being the Anniversary of the Martyrdom of King CHARLES I. Of Blessed and Glorious Memory. 12 s. price 3 d. By William Sworder, Vicar of Great-Sampford and Houlston in Essex.

The Regular Church of England Man's Devotions. Fitted both for the Family and Closet. In Three Parts, By Edward Creffield, M. A. 12 s. price 2 s. in Sheep, in Calf 1 s. 6 d.

The Lords Doing Ravellous in our Eyes. A Sermon Occasion'd by the late Decessful S. P. O. A. M. Preach'd on Wednesday the 19th of January, 1703. Being the Day appointed by her Majesties Proclamation for a General Fasting. 4to. price 6 d.

The Queen a Nursing Mother. A Sermon Preach'd on the 8th of March, 1704 s. Being the Anniversary of Her Majesties Happy Accession to the Throne. 4to. price 6 d. By Richard Symonds, Rector of St. Giles, in Dorchester.

Being Sacramental Devotions, Consisting of Meditations and Prayers Preparatory unto a Worth Receiving the Holy Communion: As also the

